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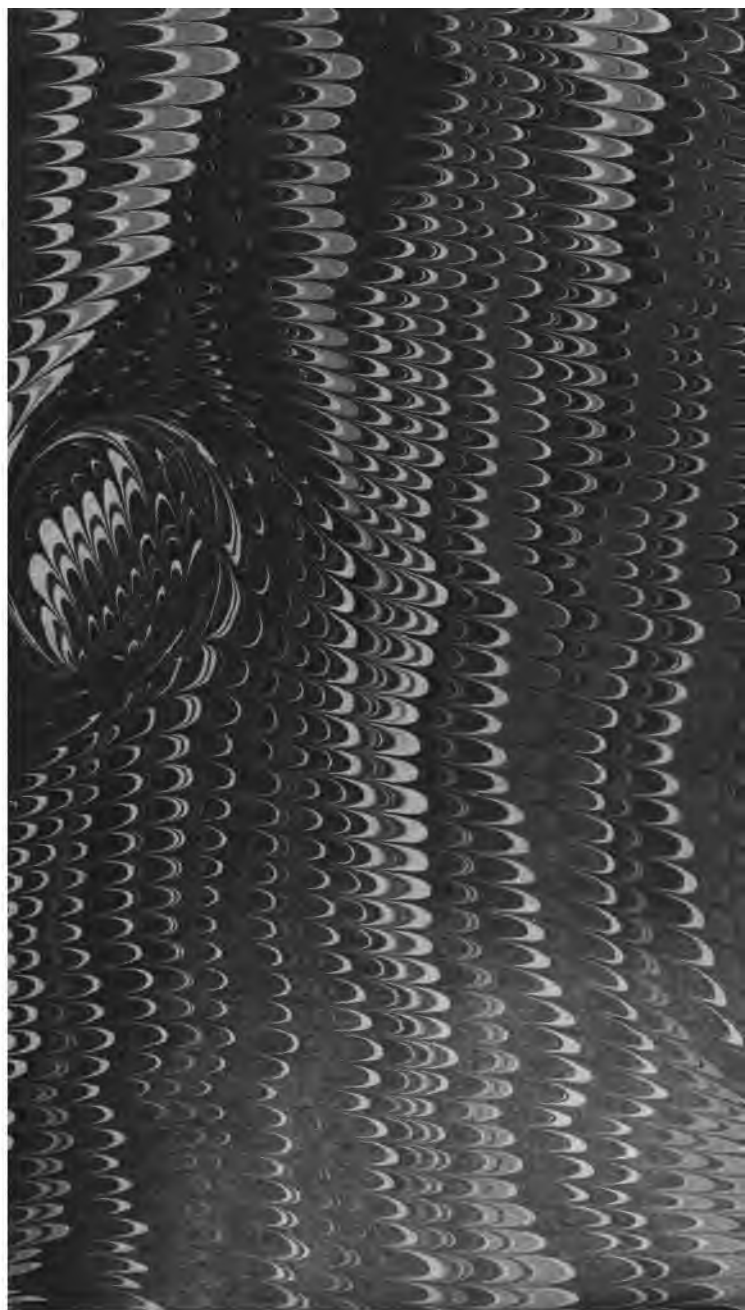
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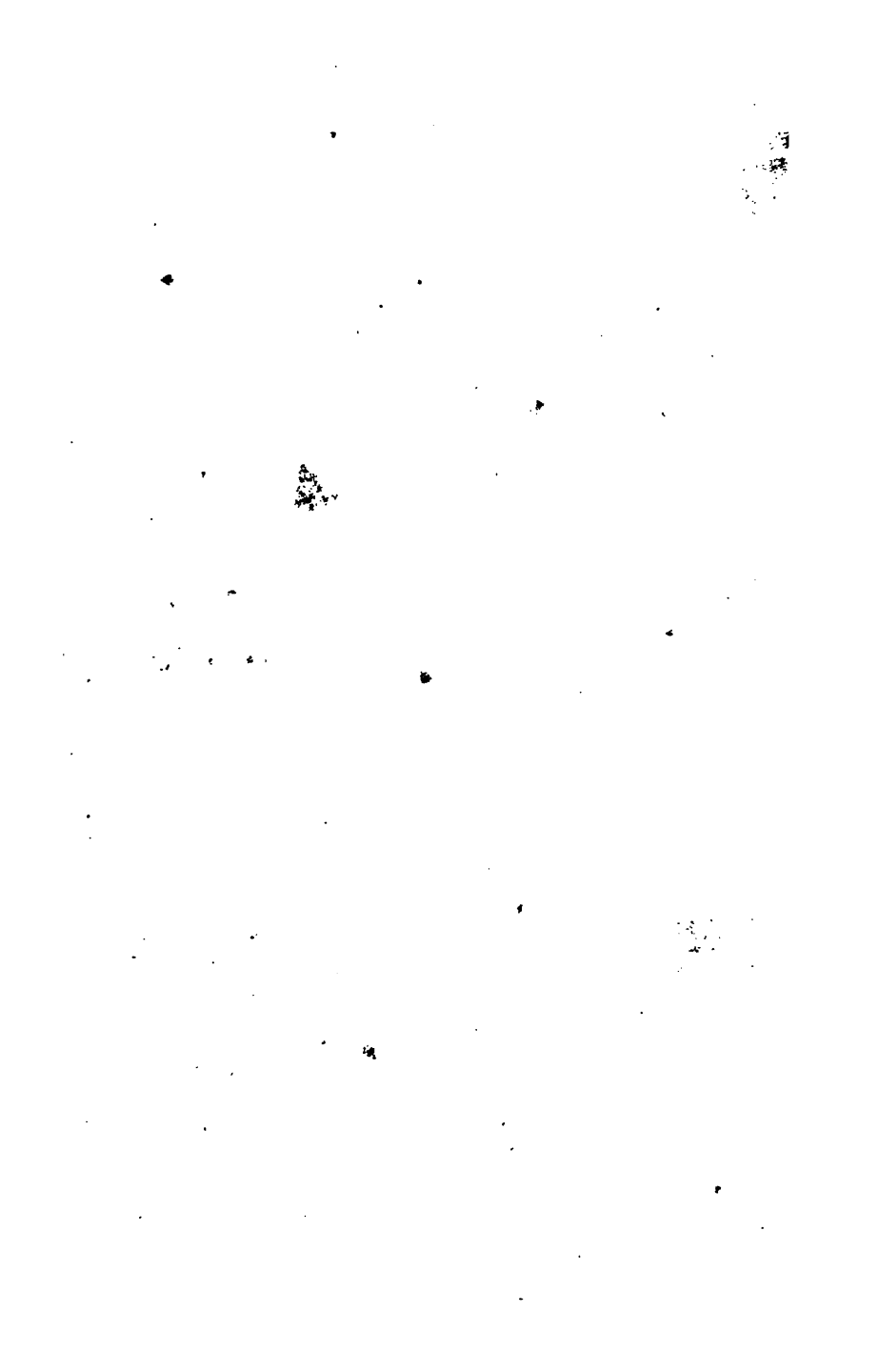












A N  
A P O S T A T E  
E X P O S E D :

OR,

**George Keith**  
Contradicting himself and his  
Brother **BRADFORD**.

WHEREIN  
Their Testimony to the *Christian*  
*Faith* of the People Called Qua-  
kers, is opposed to G. K's late  
Pamphlet, Stiled, *Gross Error*  
and *Hypocrisie detected*.

---

By JOHN PENINGTON.

---

*For where Envying and Strife is, there is Confusion, and every evil work, James 3. 16.*  
*What shall be given unto thee, or what shall be done unto thee*  
*about false Tongue, sharp Arrows of the Mighty, with Coals*  
*of Juniper, Psal. 120. 3, 4.*

---

London, Printed and Sold by T. Sowle, near the Meeting-  
House in White-Hart-Court in Grace-Church-Street, 1695.

130 f. 3.





*An APOSTATE Exposed: or  
George Keith contradicting  
himself, &c.*

**W**HEN I first read G. K's last Sheets, miscalled *Gross Error, &c.* I did not think to have taken any publick notice of it, and that for two Reasons. First, that tho' the said Book smote hiddenly at the Yearly Meeting, and more directly at the People called *Quakers* in general, yet that the *Title-page* and much of the Book reflects on Three Friends by Name, whom he would single out, as *leading Men* in the said Meeting, and pretends, by their former Writings, to make good his Charge, the least of whom, as they are far my Superiors in managing of Controversie, so are they *Elders* in the *Church of God*, and whom it would have more immediately concerned to have returned an Answer, were that to do now, both on behalf of themselves, and of the blessed Truth he hath blasphemed. But this leads me to my Second Reason, *viz.* That most of the passages he finds faults with, and would labour to pervert, have been already brought by himself in two printed Papers, (the one called, *A true Copy of a Paper, &c.* The other, *The pre-*

tended Yearly Meeting of the Quakers, their Nameless Bull of Excommunication, &c.) and refuted by T. E. in a Book Entitled, *Truth Defended*, which he so far takes notice of in his *Postscript*, as bespeaks it was come to his Hands; for he makes some idle Observations on a passage or two, and so leaves it, which he had better have let quite alone, except he had done it more fairly, and more to purpose, and withal makes a faint offer, that it is probable a due Answer may be given in due time to it; and that other Book of his, called *a further Discovery*. So that G. K. would he mind his business, might have found work enough upon his hands, without writing one thing twice over, who for all he once told us, when pressed to defend himself, that of making many Books there is no end, yet seems to have an itch to be doing, though it be but *actum agere*, rather then cope with what's *ad rem*, and argumentative; for till better informed, I must assign his shifting, to a diffidence of his cause, and an uneasiness to buckle close to the work, who after all his vain flourishes, empty not of malice but matter, manifests himself to be at a low ebb; his stock almost exhausted, if he be no more fruitful of his instances against those Friends, and others of their Brethren, that so sorry inferences, once before brought and found too light, are become his last refuge, and for want of more, must be repeated, though the invalidity of them hath been sufficiently laid open.

Now

Now that which drew me to be concerned with him, at present, is this; As I have of late compared his former Books, with his latter Pamphlets; so observing in a Book, which by the difficulty of obtaining, I find to be but in few Hands, that he, in the Year, 1692. (even since his work of *Division* began, as I gather from a paper of his *Parties*, signed in 1691. *Reasons and Causes*, p.19.) had expressed a different sentiment of the *Quakers Principles*, then he hath of late; instead of enervating by argument (a work done by another Pen) his fallacy and groundless deductions, I chose to confront him by his own handy works, and detect his self-inconsistency, with what he himself wrote, about three Years since.

The Title Page of this last, runs thus.  
 ' *Gross Error and Hypocrisy Detected in George*  
 ' *Whitehead* and some of his Brethren, as doth

' appear from the disingenuous and Hypocritical answer he and some others hath given to

' some *Queries*, sent to the last *Yearly Meeting*

' of the People called *Quakers*, in the *third*

' *Month*, 1695. by comparing the said answer

' with the printed Books of the said *George*

' *Whitehead*, *Willam Penn* and *John Whitehead*,

' leading *Men* in the said Meeting; wherein the

' great inconsistency and contradiction of their

' present late *Answers* to the express *Words* and

' *Sentiments* of their printed Books, is discovered,

' with a further account of their *vile* and

' *pernicious Errors*.

The

The Queries he here mentions, seven in number, I need not transcribe, but refer to the Book it self. They are said to have been *proposed* by the *Bishop of London* his *Chaplain* (but probably were *composed* by *G. Keith* himself, or some such other *Apostate*) the substance was to demand our Faith relating to *Christ's* being in Heaven, in the Body in which he suffered, his coming therein to Judge at the *last Day*, the Resurrection of the Dead, and his *Blood* propitiating for the Sins of the World. Now hear what *G. K.* and some others in *Rhode Island*, say on behalf of the *Quakers*, in a Book of theirs, printed by *William Bradford* at *Philadelphia* in *Pennsylvania*, Anno, 1692. The Title is thus,

'The *Christian Faith* of the People of God  
'called in scorn *Quakers*, in *Rhode Island* (who  
'are in Unity with all Faithful Brethren, of  
'the same Profession, in all parts of the World)  
'*Vindicated*, &c. To which is added, some

Note, These  
Collected Testi-  
monies were left  
out, in a later  
Impression at  
*London*, by *R.  
Baldwin*: So the  
Reader will not  
find them there.

'*Testimonies* of our *Ancient*  
'*Friends* to the *true Christ*  
'of God, *Collected* out of  
'their printed Books, for  
'the further convincing of  
'our Opposers, that it is  
'(and *hath been*) our *constant*  
'and *firm* belief, to expect  
'Salvation by the *MAN*  
'*Christ Jesus*, that was out  
'wardly *Crucified* without  
'the Gates of *Jerusalem*.

From

From whence I observe, that in the Year 1692. and before, the *Quakers* were found in the Faith; then G. K. with others, labour to convince our Opposers, that our belief and expectation of Salvation by the Man Christ Jesus, that was outwardly Crucified without the Gates of Jerusalem, IS and HATH BEEN constant and firm, whereas now he insinuates, the leading Men (as he terms them) viz. G. W. W. P. and J. W. are inconsistent, in their present late Answers to the express words and sentiments of their printed Books. So that, with him, one while Friends former Printed Books are Authentick, their belief constant and firm; other while they must lye under the imputation of vile and pernicious Errours. This will be made further appear by his Epistle prefatory to the Book called, *Gross Error*, &c. Which begins thus.

The method I propose in this following Treatise, is, first, to set down the said Queries mentioned in the Title Page, next the Answers given by G. Whitehead, and Some of his Brethren, and signed by them; thirdly, the answers I have faithfully and sincerely Collected out of the printed Books of George Whitehead, William Penn and John Whitehead, that shew the great inconsistency and contradiction of their present late answer to the express words and sentiments of their printed Books. The which answers will also give a surer account of  
 B their

' their vile and pernicious Errors, opposite to  
 ' some Fundamental Articles of the *Christi-*  
 ' *an Faith*. And here I would have the  
 ' Reader to understand, That if these men  
 ' had, by their late answers, contradicted  
 ' their former sayings and sentiments, from  
 ' any sincere conviction, and professed ac-  
 ' knowledgement of the *vile* and *gross* Errors,  
 ' boldly asserted by them, in their printed  
 ' Books, I should have been so far from  
 ' charging them with *Hypocrisy*, for their so  
 ' doing, that I should have commended their  
 ' *Ingenuity*. But they are so far from any  
 ' such acknowledgment, that in their late  
 ' answer, they refer to the answer given by  
 ' them in publick, to the objections made a-  
 ' gainst them in publick. Now it is plain  
 ' by their answer made in publick, they mean  
 ' their Answer and Doctrine, Sayings and  
 ' Sentiments contained in their printed Books;  
 ' so far are they from professing or owning  
 ' any real conviction they are under, of their  
 ' former vile Errors. Though it is not im-  
 ' probable, that some of them, and particu-  
 ' larly *George Whitehead*, hath some contrary  
 ' Apprehensions and Sentiments, in divers of  
 ' these weighty matters, to what he hath for-  
 ' merly, with great confidence, asserted in  
 ' Print, as not only being his *own* Principles,  
 ' but the *Quakers* Principles. ( Though I  
 ' thank God, those vile Errors, &c. which he  
 ' calls the *Quakers Principles*, were never my  
 ' Prin-

Principles, and in Charity I am to believe, nor the Principles of divers others, that have with me gone under that *Dénomination*) — They are not so sincere as to own and retract in publick their Errors exposed in publick, even lest such Retraction or Correction should lessen and abate their honour and esteem among their too credulous Followers and Admirers, who without ~~have~~ all doubt have suffered themselves to be too much influenced and led by them into the same Errors. And in the next page, “ And however in some things of *weight*, it is possible that *G. Whitehead* and some others have *changed* their Sentiments; yet I have no ground or reason to think otherwise, but as touching divers weighty Matters of the Christian Doctrine and Faith, he and they are still under great Blindness, Darkness and Error.

This is the *basis* of the Work, and gives us Light into the *design*, of his undertaking. The *vile Errors* he ascribes to Friends former *Sayings*, *Sentiments* and *printed Books*; their *Hypocrisie* to their not *acknowledging* them; but referring to their *Answers made publick*, and yet allows some Reformation of Judgment, but not total, but that they are still under *Great Blindness*, *Darkness* and *Error*. This Charge is extensive enough, reaching the publick *Labourers*, who have been Con-  
 versant in *Print*, without any *exception*; and how wide he will stretch it to fetch in



the rest, under the notion of *credulous Followers and Admirers*, himself best knows, if any. That these were not his Sentiments formerly, or at least that he hath declared otherwise, is what now lieth before me to evince, and that out of the Book, even now mentioned, called *The Christian Faith, &c.* for further notice I design not to take at present, of him and his mischievous Work (he being Debtor to T. E. for not offering himself from the incongruous and absurd Inferences, he hath already drawn from those Friends Books) than to turn his own and his Friends Weapons upon himself. *Suo se jugulet gladio.*

In Pag 3. G. K. and others (in order to vindicate the people called *Quakers*, from the Calumnies of *Christian Lodowick*) say, 'Whereas  
'divers of us, challenged by him, declared  
'sincerely their sincere Faith, as concerning  
'the Lord Jesus Christ of Nazareth, and what  
'the Holy Scriptures testifie of him, yet he  
'did continue to accuse them still, as deny-  
'ing the true Christ, alledging, they had another  
'Sense than the Scripture-Words did bear,  
'and that his Sense was true,  
G. K. hath done 'but their Sense was false,  
the same since. 'appealing to their Consci-  
'ences, whether it was not  
'so thus making himself Judge over our Secret  
'Thoughts, as having a secret Sense in our  
thoughts of Scripture-words, con-  
trary to the true sense of them.  
though

though we have not given him or any other *occasion* to judge so *rashly*, and *uncharitably* of us, and our Consciences bear us witness in the sight of God, that we do sincerely believe, and *think as we speak*, when we say according to the Holy Scripture, that *Jesus of Nazareth* is the true *Christ* of God, and the *only* true *Saviour*, and there is no other Name given under Heaven, whereby Men must be saved, and that this same *Jesus* was in fulness of Time, born of the *Virgin* called *Mary*, being conceived of the Holy Ghost, who dyed for our Sins, and rose again for our Justification—who is exalted at the Right Hand of God, and ever liveth to make Intercession for us, and that Christ hath his *Body in Heaven*, a most glorious Body, not changed in Being or Substance, but in condition and manner of being; and that Christ is true and perfect God, and true and perfect Man, the Son of God, begotten of God from everlasting, glorified with the Father before the World began—and that Christ as Man, hath both Soul and Body, and his Manhood is most excellently and wonderfully united with his Godhead, yet his Manhood is not his Godhead, nor is his Body that he had of the *Virgin*, and now hath in Heaven, his Godhead, but the *Temple* of it, as Christ called his Body the Temple, and is the  
 ✠ **GARMENT** or *Cloathing*, wherewith the  
 the

' the Eternal Word did cloath himself, who is  
 ' that New and Living way, that he hath con-  
 ' secrated for us, through the Vail, that is to  
 ' say, his Flesh.

' And we believe, that God the Father  
 ' hath appointed the Man Christ Jesus to be  
 ' the judge of the quick and the dead,  
 page 5. ' and that he is to come to judge all  
 ' Mankind with the great and last Judgment  
 ' at the end of the World, the which end of  
 ' the World we do believe is Not come,  
 ' either *within* us, or *without* us—Therefore  
 ' hath this *Accuser* joyned with *Tho. Hicks* a  
 ' *Baptist Teacher* at *London*, and *John Faldo* an  
 ' *Independent Teacher*, and divers others, to  
 ' accuse us as *denying the true Christ, because*

This Charge was ' *we believe and confess to*  
 groundless then, ' *Christ's inward and out-*  
 how comes it to be ' *ward appearance*, as if  
 true now? ' to believe and confess  
 ' to Christ's *inward* Co-  
 ' ming and Appearance,


' we were certainly to deny his *outward*, or to  
 ' hold forth *two* Christ's, which is but their  
 ' great *ignorance* and *unbelief*, and no just *Conse-*  
 ' *quence* of our Principle, for the true Christ  
 ' of God is one, and the true *Christian's Faith* re-  
 ' ceiveth and embraceth him *whole* and *undivid-*  
 ' *ed*, and owneth his inward and outward Com-  
 ' ing, who, as he did come without us in a state  
 ' of Humiliation to suffer, and is risen and as-  
 ' cended into Heaven, so he will come again  
 without

' without us to judge the Quick and the  
 ' Dead---And there shall be a Refur- *page 6.*  
 ' rection of the Body, both of the Just & Unjust,  
 ' that is not attained already or immediately  
 ' after Death, but it is to be attained unto in the  
 ' time appointed of God, called the *Day of*  
 ' *Judgment*. And seeing our Friends in *Eng-*  
 ' *land* have *FULLY* answered to all these  
 ' *FALSE ACCUSATIONS* of *Tho. Hicks* and  
 ' *J. Faldo*, with whom *Chr. Lodowick* hath  
 ' joyned, we refer to their Answers, for fur-  
 ' ther Satisfaction.

Thus much on behalf, not only of him-  
 self and his *Rhode Island* Friends, but of Friends  
 in *England*, and *every where else*. Then *Hicks* and  
*Faldo* were false Accusers, their Consequences  
 indeducible, *Chr. Lodowick* (who had, it seems,  
 got the start of *Keith* both in Apostacy and  
 Reflections) to blame for joining with them,  
 and the Reader referred to Friends Books *here*,  
 for further Satisfaction. It was then *rash and un-*  
*charitable* to make ones self Judge over anothers  
*secret thoughts*, to say Friends had another  
*sense than Scripture words did bear*, &c. but the  
*Quakers* are justified, even by *G. Keith* in  
 their Faith concerning *Christ*, his *Conception*,  
*Birth*, *Resurrection*, *Ascension*, *Intercession* and *Com-*  
*ing again to raise the Dead*, and to Judge both  
*Quick and Dead at the last Day*; whereas since  
 his coming over, *Hicks* and *Faldo* are vindica-  
 ted, and Friends rendred *Heterodox*, even in  
 those very Books, among the rest, out of  
 which

which they are here by him defended as *Orthodox*. *Que te Dementia cepit!* But, not to dwell upon this, I now pass to that other part of their Book, which contains a *Collection* of *Testimonies* out of our *Friends Books*, as a further Corroboration of their evidence, for which it was added by his *Printer* and Brother in Schism, *William Bradford*, and as he saith, *faithfully Collected*, which let him look to.

His first citation is out of the *Principles of Truth*, by *John Crook*, whom, in his Page 10. he thus cites 'Through this Gift we believe, 'that Christ Jesus, the Son of God, was manifest in the Flesh, in the fulness of time — and that there is not another Name, 'whereby any can be saved, then this Name 'of *Jesus Christ*, nor is remission of Sins to 'be preached by any other Name. We believe, that this *Jesus* Dyed for or because 'of Sin, and rose again for the Justification of 'those that believe in him, and that he thereby spoiled Principalities and Powers, and 'Triumphed over them openly, and led Captivity captive in his own Person — By this 'Gift of God in our Hearts, we further 'believe that Christ Jesus rose again from the 'Dead, and sits at Gods right Hand in a *Glorious Eddy*. And we believe, that our low 'Estates and humble Bodies shall be made like 'unto his glorious Body — and that this mortal shall put on Immortality — *As the Man*

' is not without the Woman, neither is the Woman  
 ' without the man in the Lord: even so is not the  
 ' death and sufferings of Christ without at Jeru-   
 ' salem, to be made void and of none effect, by  
 ' any thing within; neither doth the Light  
 ' shine and make that of none effect without,  
 ' but both in the Lord answers his will—  
 ' And we also believe the Resurrection of  
 ' the Just and Unjust, according—to the  
 ' Judgment of the great Day, and then shall  
 ' every Seed have its own Body— But because  
 ' we dare not be so foolishly inquisitive, as  
 ' to say, with what Bodies do they arise,  
 ' therefore do some say, *We deny both the*  
 ' *Resurrection of the Body of Christ, and of all*  
 ' *that are or shall be dead.* But this *ALSO IS*  
 ' *FALSE*, for every man shall be raised in his  
 ' own order, but Christ the first fruits, 1 Cor. 15.  
 ' 23. And we believe they shall be raised with  
 ' the same Bodies, so far as Natural and Spi-  
 ' ritual, Corruptible and Incorrupti-  
 ' ble, Terrestrial and Coelestial can  
 ' be the same.

The next Citation I shall bring, leaving  
 those of *William Penn* and *George Whitehead*  
 for a close, is out of a Book called,  
*Malice of the Independent Agent again* p. 13.  
*rebuked,* p. 17. The terms *Natural* and  
*Earthly*, as given to the Glorious Body of  
 Christ, were and are offensive to us. 'It  
 ' must needs be a very Glorious, Heavenly  
 ' Body, and we believing such a change  
 C in

' in the Glorious Body of Christ, we do not  
 ' thereby (nor ever did) believe that the Bo-  
 ' dy of Christ, which suffered, was *annihili-*  
 ' *lated*, and that his Flesh saw Corruption: NO  
 ' *SUCH MATTER*: May there not be then a  
 ' very Wonderful change in the Body, and  
 ' yet the Substance not Annihilated nor de-  
 ' stroyed? Now doth it follow, from our  
 ' not believing nor owning his Characters (of  
 ' *Natural* and *Earthly*) on Christ's Glorious  
 ' Body, that therefore nothing of that Body  
 ' Remains, or is in *Being*. pag. 19. As if we  
 ' allowed nothing of the Man Christ, either  
 ' of Spirit or Body, to have a being (after  
 ' his Resurrection) to ascend, which is a  
 ' *HORRID FALSHOOD*—Though Christ  
 ' be God and Man, in a most Glorious Uni-  
 ' on and Power, yet the Manhood is not the  
 ' Deity, nor the Deity the Manhood, yet in-  
 ' separable in the Heavenly Man, Christ,  
 ' who is Lord from Heaven.

I come now to what he quotes out of my  
*Father*, whom he represents as sounder in  
 the Faith, than a late litigious *Agent* in G. K's  
 cause (*Thomas Crisp*, I mean) hath sought  
 to Characterize him. It is in these Words,  
 ' *Flesh and Blood of Christ*, by J. Penington  
 ' (*Preface*) I have often heard them,  
 ' the *Quakers*) own Christ both in- pag. 15.  
 ' wardly and outwardly; yea, I heard one  
 ' of the *Antients* of them thus Testify in a  
 ' publick Meeting, many Years since, *That*  
 if

if Christ had not come in the Flesh, in the ful-  
 ness of time, to bear our Sins in his own Body  
 on the Tree, and to offer himself up a Sacrifice  
 for Mankind, all Mankind had utterly Perish'd.  
 page 16. Glorious was that Appearance  
 and Manifestion of his Son in the Flesh,  
 precious his subjection and Holy Obedi-  
 ence to the Father: his giving himself up  
 to death for Sinners, was of great esteem  
 in his Eye. It was a spotless Sacrifice, of  
 great value, and effectual for the Remission  
 of Sins, and I do humbly acknowledge unto  
 the Lord, the Remission of my Sins there-  
 by.

Robert Barclay, comes next, who is brought  
 in saying, *Apology*, pag. 94. 95. 96. 'As  
 we believe he [Christ] was a true p. 16.  
 and real Man, so we also believe, that he con-  
 tinues SO to be Glorified in the Heavens  
 in Soul and Body, by whom God shall  
 judge the World in the great and general  
 Day of Judgement. We believe all those  
 things to have been certainly transacted,  
 which are recorded in the Holy Scriptures,  
 concerning the Birth, Life, Miracles, Suffer-  
 ings, Resurrection and Ascension of Christ,  
 and we also believe; that it is the Duty of  
 every one to believe it, to whom it plea-  
 seth God to reveal it; yea, we believe it  
 were Damnable Unbelief not to believe,  
 when SO declared. And we believe that  
 the Remission of Sins, which any par-  
 take



' take of, is *ONLY* in and by *virtue* of that  
 ' most *Satisfactory Sacrifice*, and no other-  
 ' wise, *Vindication of Apology*; page 89. I  
 ' do believe that the *Body* of our Lord Je-  
 ' sus Christ, which was Crucified at *Jeru-*  
 ' salem, was again raised by the Power of  
 ' God, in which *Glorious Body* the Lord  
 ' *Jesus Christ DWELLETH*, page 189.  
 ' We are *falsly* charged with denying the  
 ' *outward* appearance of Christ, the real  
 ' *Existence*, of Heaven and Hell, as a place  
 ' *without* us, the *last and general* Judgment,  
 ' the Resurrection of the Body; for we  
 ' *REALLY* believe these things.

The following citation with others com-  
 prehends *William Penn*, one of them G. K.  
 hath traduced by name, ' *Testimony for the*  
 pag. 11. 12. ' *Man Christ Jesus*, page 4. (saith  
 ' *W. B.*) and cites *William Penn*,  
 ' where he speaks in the name and person of  
 ' the *Quakers*, thus, *We do believe the Man*  
 ' *Christ Jesus to be Glorified in Heaven*.  
 ' *We do believe that holy Manhood to be*  
 ' *Glorified in Heavenly Glory*. See now  
 ' how far the *Quakers* are from denying the  
 ' true and real *Manhood* of Christ in Heaven,  
 ' or disowning *Jesus of Nazareth* to be the  
 ' *Messiah*. And we further add and confess,  
 ' that the same *Man Christ Jesus*, that Suf-  
 ' fered and was put to Death in the Flesh  
 ' — ascended both as to a change of place  
 ' and state of Glory, — and that the *same*  
 ' *Body*

' Body, that was put to Death, was raised  
 ' by the Power of God, and was a *REAL*  
 ' Body, really seen both before and after  
 ' his Resurrection, and at his Ascension also.  
 ' So we confess the same Man Christ, not  
 ' only to be *still in being*, but also *Glorified*,  
 ' and his Body to be a Glorious, Heavenly  
 ' and Spiritual Body. And as to his being  
 ' *MAN*, *We have one Mediator between God*  
 ' *and Man, even the Man Christ Jesus,*  
 ' *1 Tim. 2. And God will judge the World in*  
 ' *Righteousness by that Man whom he hath or-*  
 ' *dained, whom he hath raised from the Dead,*  
 ' *Act. 17. 31.* So that this Man Christ did  
 ' neither *vanish* nor *perish* in any thing  
 ' essential to him, either as to his *SPIRIT*,  
 ' *SOUL* or *BODY*, but is highly exalted  
 ' and Glorified, *Page 12.* But if we shall be-  
 ' changed, as to our low Body, and fash-  
 ' ioned into a Glorious Spiritual state; then is  
 ' Christ, as to his Body, changed or trans-  
 ' lated into a far more *Glorious State* than  
 ' what it had, when *on Earth*.

I have reserved his Quotations out of  
 George Whitehead, to the last. They are these  
 ' Postscript by *G.W.* (to a Book entituled  
 ' *Malice of the Independent Agent*  
 ' *again rebuked*) in answer to *page 13.*  
 ' *W.H's Queries*, *page 23.* That  
 ' *Flesh* saw no Corruption, but was *raised*  
 ' from the Dead. Christ did rise in *that*  
 ' *Body, wherein he Suffered, and in the same*  
 ' *ascended*

' ascended into the Heavens; where the  
 ' Patriarch *David* did not, as to his Body,  
 ' which is in the Sepulchre, *Acts* 2. 29. And  
 ' that *VERY BODY* of Christ, which  
 ' was raised from the Dead, how should it  
 ' but be in being, seeing he dyed not again,  
 ' according to *Rom.* 6. 9. *Knowing Christ be-*  
 ' *ing raised from the Dead, dyeth no more,* Death  
 ' hath no more dominion over him: his  
 ' dying was only as to the Body, he was put  
 ' to death as concerning the Flesh, therefore  
 ' the *Flesh* was raised from the dead. And  
 ' it is, so far circumscribed or encompassed  
 ' in the *Heavens*, as its capable of; and as  
 ' is proper to it: and tho' it be Spiritual and  
 ' Glorious, yet a *Body*, and therefore not in  
 ' every place, where God is. To be Omni-  
 ' present is only proper to God, and not to  
 ' Bodies. And in the next page,  
 page 14. ' he adds: He is entered into Heaven  
 ' it self, to appear in the Face of  
 ' God for us. And a little lower, out of  
 ' *The real Quakers, a real Protestant* by  
*G. W.* page 105, 106. ' I deny it to be the *Qua-*  
 ' *kers* mind that Christ's Body did vanish, (so  
 ' as to become annihilated) at his Ascension:  
 ' 'twas *changed*, and more *Glorified*, but not  
 ' *vanisht*. I am sensible that none in their  
 ' right understanding or sense, would give  
 ' him any such mistaken answer on account  
 ' concerning the Body of Christ, that it so  
 ' *vanisht*, as to become annihilated. Christ  
 hath

'hath a *Glorious Body*; most near and proper  
 'to himself, above and more excellent than  
 'all our earthly Bodies, *like unto which* he will  
 'change our low and humble Bodies. And  
 'out of pag. 108. of the same Book, that, 'We  
 'believe that Christ as *Mediator*; hath obtain-  
 'ed eternal redemption for us, and that by his  
 'OWN BLOOD, that we might be san-  
 'ctified and redeemed from all Iniquity, for  
 'which end he gave himself for us. Again,  
 'Christ and his Light within are pag. 15.  
 'Faith or Salvation. We never opposed  
 'Christ who dyed for Sinners, or Faith in his  
 'Name; by believing or obeying the Light  
 'within. Out of another Book of G. W's,  
 'called *Judgment fixed*, in Answer to *Jeffry*  
*Bullock*, he brings a quotation thus, 'The  
 'true Christ of God is but one, tho' he hath  
 'appeared in divers manners; both in the  
 'Flesh and in the Spirit—he is the one Medi-  
 'ator between God and Man, even the MAN  
 'Christ Jesus the heavenly glorious Man, the  
 'MAN that was promised to be for a hiding  
 'place—that MAN by whom God will  
 'judge the World in Righteousness. See  
 'also, *Plea of the Innocent*, by G. K. and T. B.  
 'pag. 10. accusation out of G. W. in Answer  
 'to *Jeffry Bullock*, thus, 'Thou who canst not see  
 'the consistency of Salvation by the *Light with-*  
 'in, and the *Man Christ Jesus*, all gone from  
 'the Light into Imaginations.

Thus

Thus much out of *G. W.* as gathered by *W. B.* and made part of that Book, called, *The Christian Faith of the People of God, called Quakers in Rhode Island, &c.* And enough to shew what *G. W.* and his Brethren, their former Sentiments were, in those weighty Points there controverted, and that *G. K.* is a false Accuser. Now hear *W. B.* summs up the matter, at the close, 'Much more pag. 16. 'might have been cited out of 'the Writings of our Antient Friends, but 'this may suffice, at this time, to convince 'our Opposers, that it hath been, and is, the 'firm Belief of the People called *Quakers*, to 'expect Salvation by the Man Christ Jesus, who 'was born of the Virgin *Mary*, was crucified 'for our Sins, and rose again for our Justification, ascended into Heaven, and ever 'liveth to make Intercession for us. So that it seems, if we will believe these Men, or they dare believe themselves, the *Quakers* were then Orthodox (*viz.* Anno 1692.) and what they had formerly delivered as their Faith, was found; they did sincerely believe and think as they spake; a taste ye have here, and MUCH MORE might be given, but this may suffice to Convince our Opposers, if *W. B.* be to be credited. But how much worse than those our Opposers, must that Man then be, who, all this notwithstanding, represents them otherwise then they are, or he hath defended them to

to be even a *Traducer*, a *Defamer*, yea, a *Judas* !

This shaking the Foundation, upon which *G. K.*'s whole superstructure is built, (in his late envious piece, stiled *Gross Error* &c.) as is Manifest from so much of the *Preface*, as I have cited, I shall leave *G. K.* to reconcile himself to himself and his Friends, and refer *the Reader*, for answer to the particular charges there exhibited, to that Book of *T. L.*'s, called, *Truth Defended*, wherein, I doubt not, but the judicious and impartial will receive Satisfaction, in finding most of the Citations, Inferences and Cavils, brought in this last of *G. K.*'s, already fully cleared and answered there.

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POST-

# POSTSCRIPT.

**S** Ince the above was committed to the Press, another Book of G. K's is come to my Hands, called, *A Serious Appeal, &c.* in Answer to Cotton Mather of New-England, whom in the Title-Page he represents as *greatly possessed with a Spirit of Perversion, Errors and Envious Zeal against the People called Quakers,* and together with an *Appeal* against him to *all the more Sober, Impartial, &c.* he Subjoins a *Vindication of our Christian Faith, especially respecting the Fundamental Doctrines and Principles of Christian Religion.* This also was Printed by *W. Bradford,* Anno 1692. but after the other Paper already cited, as appears by the References to it, in this Book. Some few Passages out of it, and that the rather for that G. K. is Sole Author here, *not in conjunction* with others, as before, I shall add by way of Corollary.

In page 6. I find G. K. deservedly reflecting on his Opponent, for his Citations out of the Quakers Printed Books and Treatises, as having *borrowed and taken them; not from our own Books, but from our professed Adversaries, whom he terms Men known well enough to be possessed with* *prejudice,*

*prejudice against us, such as Thomas Hick's and John Faldo, and others, whom our Friends in Old England, and particularly G. W. and W. P. have largely answered,*

and goes on, 'I do here solemnly charge C. M. to give us but ONE single instance of any one *Fundamental Article of Christian Faith* denied by us as a People, or by any one of our *Writers*

or *Preachers* generally owned and approved by us. And in the next page, 'According to the best knowledge I have of the People called

*Quakers*, and those most

generally owned by them,

as *Preachers* and *Publish-*

ers of their Faith, of

unquestioned esteem a-

mong them, and wor-

thy of double Honour,

as many such there are

I know NONE that

are guilty of any ONE

of such Heresies and

Blasphemies, as he accuseth them.

In page 11. Speaking on behalf of the *Quakers*, he saith, 'We zealously believe, that the Man Christ is in Heaven without

But how comes G. K. of late to abet these very Adversaries, defended their cause, and pick matter of quarrel against Friends, even out of these very *Books* (among others) he here recommends

Is G. W. W. P. and J. W. none of this number? Did not he, then repute them such, and recommend G. W. and W. P. their Books, as such?



us, in his Glorified Body of Man, the same for being he had on Earth, but wonderfully changed in manner and condition, as is clearly and fully expressed in that late Treatise given forth by our Friends in Rhode-Island, called, *The Christian Faith, &c. Vindicated, &c.*

Now hear him in page 52, thus he hath it, But that he [Cotton Mather] chargeth it upon us, as if we did not believe *Christ's coming again and appearance without us, in his Glorified Body, to judge the Quick and the Dead,* is that he cannot prove **ANY OF US** Guilty, that is generally owned and received to be of our Faith; only we have denied the gross and carnal Imaginations, that some have vented as concerning Christ's Body; calling it *Natural and Earthly,* which we believe is *Spiritual and Heavenly*--- And a little lower, He [C. M.] doth most grossly prevaricate, abus-

This *abuse* and *perversion* himself of late hath been guilty of, in a high degree, and that from the same topicks.

ing and perverting our words, as if because we owned an *inward quickning and being raised with Christ,* in our Souls and inward Man, that therefore *we deny any future Resurrection of the Body after Death,* which **WE DENY NOT,** but affirm against *Ranters* and vain *Notionists*; and we believe, that the Resurrection

on

' on of the Body is not attained Immediately  
 ' after Death ---- but at Christ's coming and  
 ' appearing to judge the Quick and the Dead :  
 ' and the same Body that dyeth, is raised,  
 ' in a true sence, being freed and refined  
 ' from all Dross of Corruption, &c.

His Citations out of my  
 Father, page 25, 26, 28. These are but  
 (whom he terms, Dear Isaac words of course  
*Penington*, and saith he well with him, for  
*knew to be a true Believer in* it is not long  
*the Lord Jesus Christ, and a* since, that it  
*sincere Lover of the crucified* was Dear G.W.  
*Jesus,*) and those of G. F. also.  
 page 60. Vindicating them,  
 even in those very passages, which his Friend  
*Tho. Crisp* renders them as heretical in, I light-  
 ly pass over, deeming it no wonder that T. C.  
 and G. K. should clash, when G. K. and G. K.  
 cannot agree. And perhaps a more suitable  
 occasion may happen for some body else to be  
 more particular therein.

Now Reader, what should induce such a  
 Man, of so great abilities as he would be  
 thought to be, and no question hath more  
 then he makes a good use of, who, to Gods  
 praise (as he tells C. M. page 29. but I rather  
 think to his own applause) hath the Gifts,  
 both of sound Knowledge and Expression, with his  
 MANIFOLD other Mercies bestowed on  
 him, thus to interfere, say and unsay, were  
 it not, that Envy and Prejudice hath exceed-  
 ingly

ingly blinded him ! For *supposing, not granting* that those three Friends, he levels his stroak so hard against, had not so safely guarded some Expressions, as they might have done ? must therefore they and their Brethren be reflected on, as *Blind, Dark and Erroneous, touching divers weighty Matters of the Christian Doctrine and Faith*, even after he had given a *contrary* character of two of them (*viz. G.W. and W. P.* ) and referred to their writings as sound and true, as well as declared that he knew not *one single instance of any one Fundamental Article of Christian Faith denied by us, as a People, or by any one of our Writers and Preachers, generally owned and approved by us.* Let us hear him therefore once more pass Judgement against himself, even in this particular, and that after 28 Years experience and converse, both private and publick, and therewith close these.

‘ All but prejudiced Persons (saith he, *Serious Appeal, page 7.*) will say, if it can be found by comparing their Words one with another, that their Sense or Meaning is sound, though not-so altogether safely and cautiously worded in every respect, *Charity is to be allowed*, and the *best construction* ought to be given to their words, or they themselves or their Friends for them, in respect of their absence or decess, who did best know them, ought to be allowed to give their sense of them, as I have done in the  
‘ sincerity

‘ sincerity of my Heart, according to my  
 ‘ best understanding and knowledge of them :

‘ and I think I should know

*The Greater is*

*his condemnation*

*then, falsely to ac-*

*cuse them now.*

‘ and do know these called

‘ *Quakers*, and their Prin-

‘ ciples, far better than

‘ *Cotton Mather*, or any or

‘ all his Brethren, having

‘ been conversant with them in publick Mee-

‘ tings, as well as in *private* Discourses, with

‘ the most noted and esteemed among them

‘ for about 28 Years past, and that in many

‘ places of the World in *Europe*, and for these

‘ divers Years in *America*.

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THE END.

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